

157. A.
S E R M O N,
P R E A C H E D B E -
F O R E T H E L O R D S
of the Councel, in K. H E N R Y
the seauenth Chappell. Sept. 23.
1 6 0 7.

At the Funerall of the
most excellent & hopefull Prin-
cess, the Lady M A R I E ' S
G R A C E.

By I. LEECH.

Iob. 17. 14.

*I shall say to Corruption, Thou art my father;
and to the Worm, Thou art my mother, and
my sister.*



Imprinted at London by H. L. for Samuel Macham:
and are to be solde at his shop, in Pash
Churchyard, at the signe of the
Bull-head. 1 6 0 7.

A
 REMONSTRANCE
 PRESENTED
 TO THE COMMONS
 OF THE PARLIAMENT
 IN THE YEAR 1711

At the House of Commons
 in the City of London
 the 17th of January 1711
 presented by Mr. [Name]
 one of the Clerks of the House
 in obedience to the Order
 of the House

That the Petition of [Name]
 doth shew, That he is a
 poor and distressed
 Person, and that he
 is unable to pay
 the sum of [Amount]



Witnessed at London by H. [Name]
 one of the Clerks of the House
 the 17th of January 1711



TO THE RIGHT

Honourable, the Lady *Eliza-*

beth Knyuet, wife to the right

Noble and vertuous Thomas L.

Knyuet, Baron of Etterick,

my verie singular good

Lord and Patron,

Adame: It is a common
saying in the world, that
Examples are of greater
force to perswade, than
Precepts; and Experience the best
Mistresse, for the teaching of Wise-
dome: And yet, euen Experience
teacheth, that notwithstanding all
the examples, which from the first
infancie and child-birth of the world
haue beene presented to our eyes

The Epistle

Dent. 32. 29

Prov. 27. 1.

(as so many speaking witnesses of that inevitable mortalitie, to which our lines are exposed) yet are wee not made wise in the vnderstanding of our ende. The death of the late excellent and noble Princeesse (which I will not say was untimely, though it were early; for, shee fell not like the fruit that growes out of season: but, betimes shee was ripened and made fit to be gathered) may teach those that bee young, not to be confident of their life; those that bee old, howerly to expect their death; both olde and young to observe that precept of K. Salomon, Not peremptorily to boalt of the morrow: because they knowe not, what a day may bring forth. That, which we are taught by the life of her example, we may also learn from the letter of this Sermon, the one serving as an instructiō to our eyes, the other to our ears, both to our hearts: which, because I was

enioyned

Dedicatorie.

Enioyned to preach at her Funerall, I
am also willing to print for her Me-
moriall; that as I ought her my ser-
vice while shee liv'd, so being dead I
might consecrate to the honour of her
name some pledge of my dutie. Per-
haps, the world will confure mee for
both; and be ready to condemne me,
either of presumption, or vaine-
glorie. But, as I passe not to be iud-
ged of men: so I care not to be ap-
plauded of men. For, God is my
record, whom I serve in my spirit,
that I desire no greater approbation
to be given of my labours, than that
testimonie of the blessed Apostle,
That in all simplicitie and godly
purenesse (not handling the word
of GOD deceitfully) I approve
my self to everie mans conscience,
in the sight of GOD. I knowe,
the Penne cannot bee so grace-
full as the Tongue; nor a speech,
that is buried under a dead letter,

2. Cor. 4.2.

The Epistle

Eccles. II. 6.

So patheticall in perswasion, as that which is uttered by a lining voyce. This might something discourage me: yet, I greatly regard it not. For, Hee that in the morning bids vs to sow our seede, and in the evening not suffer our hand to rest, Hee (I hope) wil vouchsafe to sanctifie, with some blessing of his Spirit, that which I haue beene carefull to plant and to water.

That I presume to send it forth into the world, vnder the countenance of your Honourable protection, two special reasons do induce me, the one in regard of the deceased Lady, the safety of whose person being once the ioy of your life, and the sound of her name continuing still deare to your remembrance; this Monument of my seruice, being dedicated to her Memorie, is therefore fittest to be shrouded vnder the fauour of your Patronage. This (Madam) I know,

Dedicatorie.

you may say with Iob, that your witnesses are in heaven & in earth, that if you might haue begged but her life of God, it would hane beene the greatest gaine you desired; and that, God hauing taken her away, the wāt of her self is the greatest losse you haue lamented. If there be any that will speak euill of those things which they know not, they be such whose tongues doe burne with malice; and let them blyster with the fire that kindles them: you may make a garland, for your selfe, of their reports.

The other motiue, in regard of my selfe; that entertainement and preferment, which so freely and bountifully (for the paor seruice that I doe) I haue receiued from your selfe, and my thrice honourable good Lord: the most thankefull acknowledgement whereof, if euer I forget; I will not say with Dauid, Let my right hand forget her cunning (for, that is lit-

Psalms 7. 5.

The Epistle &c.

tle) but, Let God himselfe forget to
preuent me with any grace, or to fol-
low me with any blessing.

It is now time, for me to make an
end of my tedious dedication: which
I scale-up with my heartiest prayers
to the God of Heauen, both for my
Noble Lord, and your selfe; besee-
ching him, that hee would multiplie
his mercies vpon you, and his graces
in you, and so vouchsafe to sanctifie
the crosses that hee sends you as well
as the blessings, that both may worke
together for your good vpon earth,
and for your glorie in heauen.

Your Honours most humbly
devoted, in all dutie and
seruice,



J. Leech.



A SERMON,
preached at the funeral
of the Lady MARYES

GRACE.

For, we know that if this earthly house of
our Tabernacle be destroyed, we have a
building given of God



HE sole and soueraigne
priuiledge, which man
can challenge to him-
self aboute all other mor-
tal and inferiour creatures, appears
not by the fruition of any present
felicitie; but lyes buried vnder the
hope of a future happinesse. For (I
thinke I may truly and boldly speak

B it)

1. Cor. 15. 19

it) there is not the pooreſt worme that crawles upon the earth, but if a tongue were given it to diſpute with man, it might plead & maintain againſt him, that (y^e hope which hee hath in Chriſt Ieſus only being ſet apart) he is of al living creatures the moſt miſerable. In conſideratio wherof, ther be two ſpecial things, about which we ought alwayes to ſpend our devouteſt thoughts, and to exereife our moſt ſerious meditations; firſt, *unde abeundum*, and then *quò tranſeundum*: firſt, from whēce we muſt remoue, when we depart out of this life; & then whether we muſt remoue, after we are once departed. That it ſhall not be with vs, as it is with the brute beaſts of the fielde, which as they live without honour, ſo they dye without hope; but, that an after-condition is reſerved vnto vs, where ſorrow ſhall be our portion, or ioy

our inheritance; though the scriptures themselves were silent, yet the writings of heathen men might be sufficient to testifie: the discipline of Reason, having taught them so much in the school of Nature: But that unspeakable comfort that is now lockt vp in the bosomes of the faithfull, those that are marked with the seale of Gods Spirit, and have receiued the adoption of Sonnes, is, that after their deliuerance from this vale of teares, after the dissolution of *their earthly Tabernacle*, they shall bee clothed and crowned with the glorie of Saints, and haue a heavenly *building giuen of G O D*. The confidence of this felicitie is as a wall of fire to environ them, as a hedge of pikes to defende them, as a girdle of safetie to claspe about them, as an impenetrable shield buckled fast yppon their arme,

Ephes. 6. 16

that will shiuer, and break in pieces, whatsoeuer darts of temptation the prince of darkenesse can throwe against them.

And it is heere specially commended, by this blessed Apostle, as a maine argument of consolation, against two speciall doubts, which may perhaps disquiet & shake our hopes: the one is mentioned in the former Chapter, and that is *vita infelicitas*, the infelicity of our lifes for, the state of it is most wretched and miserable. The other, specified in this Chapter: and that is *mors necessitas*, the necessitie of our death; for, the stroke of it is most certaine and ineuitable.

For the first. Though the life that we lead be full of misery & vexation, though we be afflicted on euery side, though we be distressed, though we be persecuted, though we be cast downe, yet notwithstanding

ding all this (sayth the Apostle) we knowe that hee which raised vp the Lord Iesus Christ from the dead, shal raise vs vp at the last day; and, for al the light and momentany afflictions, which wee haue here indured, rewarde vs with an exceeding exceeding weight of glorie. So he concludes in the latter part of the former Chap. For the second. Though by the sentence of death, the soule that is now married, must bee one day diuorc't & separated from the body, and the house of this earthly Tabernacle ruinated and destroyed: Yet notwithstanding all this, sayth the Apostle, *We know that we shall haue a building giuen of God, a house not made with hands, but eternall in the heauens.* So hee reasons in the beginning of this fift Chapter.

2. Cor. 4. 14

17

20

The Text the, which I haue read vnto you, containes in it an argument of consolation, layde downe

as you see, in a hypotheticall proposition, which consisteth of 2. parts; of an Antecedent & a Consequent (if you will, of a *supposition*, and an *assertion*) both of them grounded vpon certain knowledge & perswasion. In the Antecedēt there is one conclusion granted: in the Consequent there is another conclusion prooued. That which the Apostle grants, is, that *our earthly Tabernacle must be destroyed*. That which the Apostle prooues, is, that we shall *haue a heauenly building giuen of God*. The testimony of his prooffe is a word of assurance, which hee hath annexed vnto both as a band of confirmation, * *Oidamen gar, Wee know & are perswaded*. First, therefore in the Antecedēt you must be content to suruey the ruines of an *earthly house*. And thē in the Consequent you shall bee led to behold the glory of a *heauenly building*.

* Gr.

If

If this earthly house of our tabernacle be destroyed, &c. In the 16. v. of the former chapter, the Apostle tolde vs of an outward man, and an inward man; that though our outward man faint, yet our inward man is renewed daily. And in the beginning of this chapter, he tels vs of an earthly house, & a heauenly building; that if God do destroy the one, yet he wil bestowe the other. Though there bee some difference in the words, yet I think it is a continuati-
 on of the same allegory: and that as he doth *duos homines constituere*, so he doth *duas vitas proponere*; as hee doth distinguish two sortes of men, so hee dooth propose two sortes of liues, an outwarde and an inward, an earthly and a heauenly.

By this *earthly house*, he meanes this earthly bodie, which (like creeping Snayles) wee doe beare about vs; a house indeede, of which

God himfelfe is the builder and the owner, but yet hee leases and lets it to the foule that dwelles in it, as to a guest or a tenant: a house indeed, wherein there are many offices, and many roomes, some appointed to honour, and some to dishonour; and yet all of them built, but for the sustentation of that life, whose continuance is as a breath, and whose strength is as a bubble: a house indeed, that hath a foundation, but not of stone; pillars that uphold it, but not of marble; wals that inuiron it, but not of brasse; gates that open to it, but not fastened with barres of iron; a roofo that couers it, but not archt with beams of Cedar: no, rather like the gourd that was made for *Jonas*, that overnight sheltred him from the winde, and in the morning was deuoured by a worm. It is *Domus* indeede, a house, and therefore a place of ha-

Jonah. 4.7

Cómorandi
di Natura
diuersoriú
dedit, non
habitandi.
Cic. de sen.

bitati-

habitation where the soule must dwell;
but *terrestris domus*, an earthly
house; & therefore no place of resi-
dence where the soule must bide:
not only *domus terrestris*, an earthly
house, but *domus terra*, a house of
earth; for of that mould it was
first made. *Gen. 2. 7.* yea *domus luti*,
a house of clay, and the foundation
of it is in the dust. *Iob. 4. 19.*

Gen. 2. 7

Iob. 4. 19

But, the more clearly to express
the fragility of our nature, the A-
postle yet ads another Metaphor;
and this body of ours which hee
calles an *earthly house*, hee also
calles an *earthly Tabernacle*, that
which is of lesse honor, of lesse vse,
of lesse receipt. The Apostle Peter
speakes also in the same language:
*I thinke it meete to admonishe you
while I am in this Tabernacle; for
the time is at hand when I must laie
my Tabernacle downe.* 2 Peter, 1.
13.

2. Pet. 1. 13.

14

Now

Heb. 11. 37

Now, Tents or Tabernacles, you knowe, were but a light and loose kind of couering, spreadde over head like a curtaine, (such as the Patriarches sometimes dwelt in, when they wandred about like Pilgrims in sheeps skinnes, and in goates skinness; such as poore Sheepheards at this day do pitch vp in the field, or Souldiers in a campe) which were only tackt or fastened to the ground with cordes, and easily remooued from place to place. Alas ! how can we then maruell, that the corruptible and wretched body of man is so infinitely exposed to casualties and misfortunes? considering that it is but *domus terrestris*, an earthly house, or a house of earth; yea, but *tabernaculum* or *tugurium*, a tabernacle or a cottage, pitcht lowe by the ground; and therefore easie to be ouerturnd with euery blast of wind, to be washt away with euery storm

of raine, to be riven in pieces with every crack of thūder, to be ranfackt and troden vnder foot by the weakest enemy that laies sledge against it. Many there be (sayth *Seneca*) that complaine of many grievances, some of paine in their head, some of swelling in their feete, some of aches in their boanes, some of crampes in their ioyntes, this man of distillations, that man of obstructions, one that hee hath too much blood, another that hee hath too little: but maruell not at it, *Hoc euenire solet in alieno habitantibus*; thus it vsually falles out with them that sojourne in a strange place. For, this receptacle of the bodie, wherein the soule dooth lodge, it is not *Domus* but *Hospitium*, not our Home but our Inne; from whence wee must bee turned-out, at the pleasure of our Hoste.

*Seneca in
Epist.*

In

Gen. 3. 19

In conclusion therefore, what can we else expect, but (as it follows in my Text) that this Tabernacle, which is so oft remooued, must be at last destroyed? for, how can dust but returne to dust? how can that which is so slightly composed, but be as lightly dissolued? how can miserable man, that carries such a house of earth vpon his backe, but be in time surcharged with his own burthen, and waighed down to the earth? Happy is he only that addes not a second burthen to the former, a burthen of sinne I meane: which beside the surcharging of his bodie will sit heauie vpon his foule; and, in steade of pressing that to the earth, waigh downe both in to hell.

I haue heer a spacious field wherin to wander, and my lot is false to me in a very large and fruitful vineyard: but because the vintage

would

would be too long, if I should stand about the gathering of euery grape I will onely presume vnder the fauour of your honourable patience, to cull a berrie or two from the principall braunches, and to giue you such a taste of the wine, as *Jonathan* tooke of the honie when he had beene wearied with the toyle of the battell: which may happily refresh, though it doe not fill.

1. Sam. 14.
43

I thinke there can bee nothing more vnpleasant, eyther to the eare, or to the heart of man; especially if hee bee of that gluttons broode, that neuer thought his hands so well set a worke, as when they were putting on soft rayment vpo his back, or sweet meat into his belly; or, if one of those rich fooles in the Gospell, that found his soule fullest of ease, whē he saw his barns fullest of corne: nay, if he be but of that young mans race that sayne

Luke 16. 19.

Luke 12. 19.
rich & strong

Mat. 19 22

41 JUL 21

22

Q1 21 12

Plutarch in
vita Philip.

would haue been a Disciple to our
Sauior Christ; and yet parted from
him sorrowfull and heauy, because
hee was loathe to part with his
great possessions; to him nothing
can bee more vnpleasant, than ey-
ther to heare from another, or to
remember with himselfe, that he
lives heer but as a Tenant to a grea-
ter Lord; that his bodie is but a
house which he holds by lease from
another owner; that there will a
daie come, when the dearest de-
lights & the fairest ornaments that
belong to it must be rifled and ript
in pieces, and the building it selfe
(because a Tabernacle of earth) rui-
nated and destroyed. It is there-
fore a memorable, though a well-
knowne storie, that is reported of
Philip K. of Macedon (and me-thinks
the more to be admired, because he
was so puissant & so potent an Em-
perour) that after a great battaile

blow

wher-

wherein hee had discomfited and vanquisht the *Athenians*; lest hee should haue been puffed vp with too great a glory of the victory that he had gotten, he commanded the page of his chamber, euery morning that he rose, to salute him with this good morrow; *memeto Philippe quod homo es*; remember Philip thou art but a man & thou must dy. But, *oh earth, earth, earth!* heare the word of the Lord; for, how pleasant, or how distastful soeuer, the relish of my doctrine proue, yet I must be bold to tel you from the mouth of an Apost. that the greatest of you all do dwell but in earthly houses: & though you be the Kings and the Iudges of the earth, yet (with reuerence be it spoken) you are but earth, iudging earth, and your houses but *Tabernacles*, which after manie flittings, after manie fallings and remoouings must be at last destroyed.

1er. 22. 29

Psal. 2. 10

Me thinks heer are two obseruations, that directly open themselves to our vnderstanding; the one pointing at the mutabilitie, the other at the mortalitie of the liues that wee lead. Their *mutability* is exprest, by comparing the body to a *Tabernacle*; the condition whereof is such, that it must be oft remoued. Their mortality, by resembling it to an *earthly house*; the property whereof is such, that it must bee soon destroyed.

Taberna-
cle.

They that haue taken vpon the, to distinguish the life of man into seuerall ages; how soeuer they doe sometime disagree in the computation that they make (some reckoning them to be three, some foure, some fixe, some seauen) yet all of them (to my vnderstanding) intimate vnto vs thus much, that so manie variations as there be of our age, so many remoouings there be

of

of our Tabernacles, which if they be well considered, be they many, or be they fewe, they shall be found so many degrees and steps of our misery, not one of them changing our condition from worse to better, to give us any comfort or ease. The Infant that is newly brought into the world, hee prophesies of himselfe that he is borne the heire of misery, when he salutes the light of his natiuitie with crying & complaining. Therefore was it a custom among the Thracians, as *Polidor* *Virgil* hath obserued, alwaies to lament and weep at the birth of their kinsfolks and children, but at their burials for reioyce and feast. And *S. Cyprian* hee notes to be of the same opinion, that wee ought not to mourne for those that dye (or not without hope at least, as *Saint Paul* hath aduised vs) *quia scimus, non amittimus sed pramitti*, because we

Præcedat
inquit, hunc
non loquatur
inquit, hunc
inquit, hunc
inquit, hunc
inquit, hunc
inquit, hunc
inquit, hunc

De rerum
Inuent. lib.
6. cap. 10.

2. Thes. 4. 13

C knowe

Præcedebat
funus, homi-
nes sequeban-
tur, quasi post
ipsum moritu-
ri, subsecutus
rique.

Dei
Inuentio
10. 10. 10.

Eccles. 7. 3

1. 4. 10. 1. 2

know, that they are not taken from
vs but sent before vs; *Et quando
recedunt, præcedunt*; and when
they go away, they do but lead the
way. From which opinion also,
some imagine a custome was deri-
ued, that at the solemnizing of Fu-
nerals, the hearse or coffin should
be born before; and they that did
attend it come behinde; figuring
thereby and putting themselves in
minde, that they must all one day
follow in the same way, which hee
that was decessit had before them
gone. The fashions of which peo-
ple though they may appear strange
vnto vs, yet Nature it seemes had
taught them that by instinct, which
Salomō in his time obserued by ex-
periēce, that *the day of a mans death
is better then the day whē he is born*;
the day when a man is born, being
like the time when the Trauailer
beginshis pilgrimage, and pitches

his

his *Tabernacle* abroad; the daie
of his death, beeing like the time
when hee makes an end of his pe-
grination and settles his dwelling
at home.

But from his infancie, he passes
on to his childhood, and there with
a change of his age, hee findes a
change of his trouble: for, in stead
of beeing tutourde by his nurse,
he is now governed by his Parents,
or liues perhaps vnder the feruler
and discipline of a master, where all
the liberty that hee hath is given
him by allowance, and the freedom
of his nature ouer-awd with a kind
of seruite seare.

From his Childhood, he growes
vp to riper yeares of discretion
and strength: and if euer hee en-
ioie anie happinesse, a body sure-
ly would thinke hee enioies it then.
But then, alas, euen then he lyes o-
pen to his greatest misfortunes be-

ing growen sensible by that time in
the vnderstanding of his misery: or
if hee be not sensible to vnderstand
it, the greater is his misery. Then
is hee eyther enuied for his vertues,
or else flattered in his vices. Is hee
wile? the more apt to be an over-
weener of himselfe. Is he foolish?
the greater heauinesse vnto him that
bare him. Is he beautiful? the more
open to the temptations of lust. Is
he deformed? the more readie to
bee made the scorn of tongues.
Is hee rich? the easlyer drawne to
couetousnesse or to luxury. Is hee
poore? the looner tempted to steal,
and to deny God that made him.
Is he noble? the neerer to his own
ouerthrowe by pride & ambition.
Is he ignoble? the fitter to be trod-
den downe into disgrace and con-
tempt. Is hee strong? the lesse a-
ble to containe himselfe from the
reuenging of iniurie. Is he weake?

Pro. 10. 1

Pro. 30. 9

the

the lesse able to defende himselfe from the receiving of iniury: In a word; most inclinable in this age, to the pleasures of sinne and to the lusts of youth (and (whether he live iustly or iniustly) vnaavoidably exposed to one of these extreminies, either not to be in fauor with God, or else to be hated of men.

Lastly, (because wee will make but foure periods or diuisions of a mans life; the first *Infantia* his Infancy, the second *Pueritia* his childhood, the third *Iuuentus* his youth, the fourth *Senectus* his Age; though some have added two more unto these, and some three) from the summer of his freshest youth, hee soon declines to the winter of his decrepit & decaying age: and then (as the Oratour writes) *si nihil aliud vitij adferret senectus hominibus*, if but this one incommenience were incident to olde age; yet this

Adolescentia.
Virilitas.
Senium.

Lib. de Senect.

Eccles. 12.3

A. 12. 3

V. 12. 3

S. 12. 3

I. 12. 3

S. 12. 3

one is sufficient to make it burthen
 some & greivous; *quod multa quæ
 non velis videt*; that it sees manie
 things which it would not haue li-
 ued to see. (But alas!) there be ma-
 nie multitudes of diseases that doe
 then attende vs; manie infirmi-
 ties that doe hang about vs. The
 eyes, which are appointed to be the
 watchmen of this *Tabernacle*, and
 to look out by the *windowes*, as King
Salomon speaketh, *they waxe dark*;
 the *armes*, which are the *keepers of
 the house*, they doe tremble; the
legges, which are the *strong men to
 ypholde it*, they bow themselves;
 the *lippes*, which are at the *doores*
 to receiue in the *prouision*, they are
shut without; and the *teeth*, that doe
 the office of *grinders*, to break and
 to distribute the *foode* that is drest
 for it, they do cease and diminish: so
 destitute are we then left of all suc-
 cour and sustenance, or qui senes-

tutem optant, as S. Austen speaketh,
nihil aliud optant nisi longa infirmi-
tatem; that whosoever wish for old
age, they wish for nothing else but
a long-linging infirmity.

Let me adde vnto all these : As
they that dwell in Tabernacles and
in Tentes (because I wil still guide
the course of my speeche by the
thred of my Text) are sometime en-
forc't to remooue eastward, and
sometime westward; sometime wher
the clime is temperate, and some-
time wher it is almost inhabitable;
now to pitch in a fertile soyle, and
then in a barren; now where the
ayre is healthfull, and then where
it is contagious; now in the moun-
tains, and then in the valleies: So is
it with wretched man, the Taber-
nacle of whose corruptible bodie is
not only subiect in so many reuolu-
tions & years of his age to be once
remoued, but every day & houre of

his life to be often changed. For, if he be now healthfull, hee is anon sickly: if he be now full, he is anon empty: if his good name doe now flourish & smell as a precious ointment, it will anon rot, and the very remembrance of it becom hatefull. In a word, if the state of his body or of his minde, or of his fortune be now prosperous & peaceable, it wil not long continue at the same stay: But, like the Moone, it wil be sometime waxing and sometime waning, like the Sea sometime ebbing and sometime flowing, like the Ayre sometime cleare and sometime clowdie; like the flowers of the Spring, in the morning beautifull and fresh, in the evening without sent or lustre.

And lest you might yet imagine, that this is but the condition of some fewe, or a lot that is layde out to someone of a thousand; I

doe yet affirme, that as there is no
age, so there is no state or condition
of mans life, but more or lesse
beares a part of these common ca-
lamities, wherewith all the race
of mankinde is equally burthened.
The King sits vpon the imperiall
throne; and yet the golden crowne
that hee weares cannot keepe his
head from aking. The Peeres and
Nobles of his land, they are em-
ployed in the honourable govern-
ment of the State: but their cares
are greater then their honours. The
Souldier hee fights for glory in the
field; but the best ensignes of it that
he brings home, are woundes and
scarres. The Marchant hee ransacks
the bowels of the Sea for wealth;
but al hangs, vpon y end of the cable,
and is exposed to the mercy of the
windes and waues. The Scholler,
hee spendes his life by an houre-
glasse, while hee labours for the in-

21.21.1m3

7.8.1m3

8.7.1m3

Eccles. 12. 12

creasing of his knowledge; but hee findes that *there is no end of wrighting many bookes, and much reading is a wearinesse to the spirit.*

Eccles. 6. 7

The Husband-man; he sweats his heart out in the following of his plough; and thinkes hee makes a good harvest, when he gets rent, for the payment of his Land-Lord. What remains vnto man of all the trauaile that he hath vnder the Sunne? *All his labor is for his mouth, and yet his soule is not filled.* Eccles. 6. 7.

Chap. 1. 8.

Yea all is full of vanitie and vexation, and the tongue cannot vtter it; *The eye is not satisfied with seeing, nor the eare fill'd with hearing:* Eccles. 1. 8. Considering therefore that our liues are so full of mutabilitie, well may our bodies be compared vnto *Tabernacles*, the property wherof is such that they must be oft remoued.

But, beside that they are full of change and mutability, they be also

subiect to ruine & mortalitie: and
therefore is y body again resembled
to an *earthly house*; the condition
whereof is such that it must be soon
destroyed. Indeed, it is a lawe and a
statute, not made by vs, but bred
with vs, to which we are not by a-
ny humane discipline instructed, re-
toured, or trained vp, but by a cele-
stiall power moulded, fashioned,
& contriued; which not the frailty
of fortune; but a necessitie of Na-
ture, not the rashnes of man, but the
iustice of God hath enacted; that
whatsoever is composed of Ele-
ments, the same should bee againe
digested & dissolued into Elements;
that nothing which hath a spring-
time and a birth, but must haue a
ruine and decaie; nothing which
receiues growth and increase, but
must languish and waste; nothing
which had once a beginning, but
must in time decline vnto his ende.

*Earthly
house.*

inadit
be 7110
mex 132

Yea, euen that frame and texture which we once receiued at our first creation, when (not by the artificall workmanship of *Prometheus*, but by the hand of diuineſt providence) we were composed of ſoules and bodies; a ſoule that was inſpired from heaven; a body that was extracted from the earth; a ſoule that was the daughter of eternitie; a bodie that was a veſſell of corruption; a ſoule that was immaculate and diuine; a body that was ſlimie and impure; euen this may teache vs that in natures and ſubſtances ſo different, ſo repugnant, ſo full of contrarietie; it is not poſſible that any neereneſſe of friendſhip; or the confidence of any long enduring ſafety ſhould bee procured or expected.

Artabani
orat. ad
xenem.

I will not heere complaine with that heathen man, of the crueltie of Nature, which hee reſembles to

shar of *Mezentius* the *Hetrurian* tyrant. He with most nefarious cruelty deuised to chaine liuing and dead bodies together, and bound mouth to mouth, till the rotten carcasses of the deade had stifled the breath of the liuing. She, in like manner by ioyning our soules to our bodies, seemes to couple the liuing with the dead and the rotten with the sound, that so the breath of our liues might bee wasted with misery. I would rather commend vnto you the counsell of a holy Father, who considering this vnauoidable necessity of our death and dissolution, bids vs every day to prepare for that which must one daie come to passe; and because wee cannot possibly auoyde it, therefore patiently to indure it: that though we be vncertaine of the time, when it determines to come, yet because wee are certaine there is a time,

Austen.

Latet vltimus
dies, vt obser-
uentur omnes
dies. Semper
vigila, vt si ne-
scias quando
veniet, paratu
te inueniat
quum venerit.

wher-

wherin it hath appointed to come, we may so learne *presentia contem-
nere*, as wee may the better *ad futu-
ra festinare*; so to dispise present va-
nities, as we may hasten after future
ioyes: the same in effect which the
Apostle hath heere delivered by
waie of consolation; that if this
earthly house of our Tabernacle must
be needes destroyed; yet with assu-
rance wee may know, that we shall
haue a heavenly building giuen of
God.

Auſwer.

I haue heard in houses that
are subiect to corruption, in hou-
ses I say not made of induring mar-
ble, or of shining brasse, or of
precious gold, or of polisht Iuory,
or of sweet-smelling Cedar; no
not of a waterie substance, where-
in there hath beene lesse grosse-
nesse: not of an ayerie, which be-

The necessity of our death being
then ineuitable, because wee dwell
as you haue heard in houses that
are subiect to corruption, in hou-
ses I say not made of induring mar-
ble, or of shining brasse, or of
precious gold, or of polisht Iuory,
or of sweet-smelling Cedar; no
not of a waterie substance, where-
in there hath beene lesse grosse-
nesse: not of an ayerie, which be-

ing more simple, is therefore more pure: not of a fierie, which being carryed about in a region so neere the confines of the heauen, is the most vncorrupted; but in houses of slime and of earth, the most impure and putride Element of all the rest; that dust and ashes might haue nothing wherof to be proud; wee shall not neede (in manie words) to dispute about the manner of our death, or to examine by what meanes this house may be defaced; when, hauing so weak a foundation, it canot but be battered with the weakest assault.

Yet three manner of waies there are, by which the fall and ruine of these materiall buildings, these houses of wood & of stone, which are the seats of our habitation is for the most part occasioned; eyther whē they be smitten with casualty, or when they be sackt by hostility,

or when they decaie through antiquitie. And by the very like occasions you shall find, that these naturall houses, these lodgings of earth and of claie which we call our bodies, doe also come to bee wasted and dissolved. *Tres sunt enim nuntij mortis; casus, infirmitas, senectus.* For there bee threed Heraulds or Messengers of death; Casualtie, Sicknesse, and Age. *Casus dubia, infirmitas graua, senectus certa nuntiat.* Casualtie, that tels vs of a doubtfull end; sicknesse, that tels vs of a painefull end; age, that tels vs of a certain end. *Casus nuntiat mortem latentem, infirmitas apparentem, senectus presentem.* Casualtie, that is the messenger of a secret death; Sicknesse, that is the messenger of an approaching death. Age, that is the messenger of a present death.

Lib. 1. de
ciuit. Del.

But S. Austen hath a notable say-

ing. They, that by a fatall necessity
 are bound to die, need not take care
 or be troubled *quid accidat ut mo-
 riantur, sed moriendo quò ire co-
 gantur*; what happen to bee the
 caule of their death, but to what
 place they must bee sent after their
 death. Indeed, Beloued, hee that
 learnes this, learnes all: for, whatso-
 ever the hand be that gives the fa-
 tall stroke or whensoever the time
 bee, that the mace of death is
 brought to arrest vs; let it bee in
 the dayes of our fullest strength,
When our breasts do flow with milk,
*and when our bones run full of mar-
 rowe:* or let it be in the piner nesse
 of our soule, when wee cannot our
 morsells with peace; Blessed shall
 we be, if we dye in the Lord; if (as
 the Apostle heere speaketh) wee
 know and be assured that when this
 earthly house of our Tabernacle is
 destroyed, wee shall haue a building

Iob. 31. 24

Reuel. 14. 14

D

given

Prou. 26. 16

p. 1. 12. 301

p. 1. 12. 301

giuen of God. But in the meane
time, shal I clap my hands with De-
mocritus and laugh, or with Hera-
clitus shal I sigh and weepe, to be-
hold the follies of this age, and the
vanities of manie, who though they
be simple as the brute beastes, that
haue no vnderstanding, yet think
themselves wiser in their owne con-
ceits then seane men that can render
a reason. The spirit of God dooth
heere teach vs, that our bodies are
but flitting Tabernacles, which must
be oft remoued; but houses of earth,
which must soon be destroyed. Now
(good Lord!) what meanes all the
labour that we employ, all the Art
that we bestow, all the cost that we
dispend, about the painting & pat-
ching of these tottering and thinne
plaitred wals that are so rotten and
so rumous? How do we deck them
without? how doe wee dresse them
within? without, we make the shine

very glorious : but they be tricks of
Iezabels Art. 2. *Reg.* 9. and the or-
 naments that wee buy for them are
 very costly and sumptuous ; but in
 many they be emblemes of *Herods*
 pride within : wee receiue gues-
 tes into the rooms ; but they be legions
 of vnclean diuels, such as defile eue-
 rie office in the house ; the mouth
 with swearing and blasphemie (that
 common and cursed sinne of this
 licentious age) the eyes with wan-
 tonnes and vanity, the hands with
 oppression & vsury, the heart with
 malice and cruelty. O ! how much
 better were it, that our habitation
 should be desolate and voyde, then
 that a temple of the holy ghost should
 be so polluted :

2. Reg. 9

Act. 12. 21

1. Cor. 6. 19

Finally : whereas it should be our
 principall indeuour, to seeke after
 heauenly buildings, such as are gr-
 of God ; they bee earthly buildings
 which we do principally seek after,

such as be made by men, houses of
stone forsooth, to couer houses of
earth, and lands and fields to lye in
compasse about them; as if manie
myles of ground were too fewe to
content vs, when fixe foote of
ground is sufficient to containe vs.

Well. Let mee now tell you at
the last (because I will drawe to an
end) that ther is a three-fold earth,
as by some hath beene prettily ob-
serued. There is *terra quam teri-
mus*, there is *terra quam gerimus*;
there is *terra quā quarimus*. There
is *terra quam terimus*; and this is
that wherein we labour, euen that
ball of earth vpon which we tread.
There is *terra quam gerimus*; and
this is that wherein we lodge, euen
that *house of earth* of which wee
speak. There is *terra quam quari-
mus*; and this is that for which we
look, euen that newe heauen, and
that new earth, whereof Saint Iohn

hath

hath made that elegant description, *Reuel. 21. 1.* The first of these is subject to corruption; for, *in the day of the Lord it shall be purged with fire,* 2. *Pet. 3. 10.* And the second is subject to mortalitie; for, what man liues that shall not see death? *or who shall deliuer his soule from the hand of the graue?* *Plal. 89. 48.*

Though commonly we say that there is none so old but he may liue a yeares; yet as good reason we haue both to say and thinke that there is none so yongg but hee may dye to day. You haue heer the body of a Princely Infant to beholde: and it is heere presented to your eyes as a memorable spectacle, too truly verifying & confirming whatsoever I haue saide. If the benefit of anie priuiledge might haue exempted and secur'd her; no question but she had beene rescued from the iawes of death, and not so soone made

Application.

Nemo tam senex, qui non possit annum viuere.

Nemo tam iuuenis, qui non possit hodie mori.

a prisoner to the inexorable barres
and bandes of the graue.

The tabernacle of her house, it
was but newly reard; it had, you
know, a royall and a Kingly founda-
tion, it had all the honorable or-
naments and supportations that
might anie waie yphoulde it in
strength and beautie. No trauell,
no charge, no care, no attendance,
no seruice or obseruation, which
the skillfullest Art of man, or the
most indulgent tenderneſſe of a
mother-like affection coulde possi-
bly compasse or inuent, eyther day
or night was wanting (and I speake
no more but that of which I haue
been from time to time *& auritus*
& ocularis testis, both an eare
and an eye-witnesse) to haue preser-
ued it inuolable from this assault
and battery. But, what auailed it
the Image of *Nebuchadnezzar*, that
it had a head of golde, a breast of

silver, thighs of brasse, legges of iron, when the clay that was mingled in the feete, was a most ominous and infallible prediction, that it coule not bee of any durable, or lasting continuance? The house wherein shee lodged was a weake house of clay: which being manie wayes obnoxious to frailty and corruption, it coule not but dissolue; though I doubt not, but that noble Spirit, which once inhabited that earthly mansion, hath now a heavenly building giuen of G O D, where it is made to raigne with the Saints and Angels.

Shee is therefore fallen: and wee may say of her as it was sayd of Abner, that a great Prince is fallen this day in Israel. Shee was one of the polished carvers that beautified our temple, one of the foure pillars that so gorgeously vphelde the maiestie

Dan. 2. 31.

Ez. 1. 2. 2.

8. 8. 2.

2. Sam. 3. 38

Psal. 144. 22

2. Sam. 1. 13

Cant. 8. 8

of our Kingdome. In her life shee
 was lonely and plesant, so long D A
 V I D of Jonathan and Saul : and
 though but as that little Sister of
 whom Salomon writes, Cant. 8. 8.
*We have a little sister and she hath no
 breasts;* yet by the light and heate,
 that was seen glowing from so lit-
 tle a sparke, one that promist excel-
 lent hopes (to the world) of whatso-
 ever we account to be vertuous and
 laudable. But such was the man-
 ner of her death, as bred a kinde of
 admiration in vs all that were pre-
 sent to behold it. For, whereas the
 new-tuned Organs of her speech,
 by reason of her wearisome and te-
 dious sicknesse, had been so great-
 ly weakened, that for the space of
 twelue or fourteene howres at the
 least, there was no found of anie
 word heard, breaking from her lips;
 yet when it sensibly appeared that
 she would soone make a peaceable

end

end of a troublesome life, shee sigh't
out these words, *I goe, I goe*; and
when not long after, ther was som-
thing to bee ministred vnto her by
those that attended her in the time
of her sicknes; fastning her eye vp-
pon them with a constant looke, a-
gaine she repeated, *A woe, I goe.*
And yet a third time, almost imme-
diately before shee offered vp her
selfe a sweete Virgin-sacrifice vnto
him that made hir, faintly she cryed
I goe, I goe. The more strange did
this appeare to vs that heard it, in
that it was almost incredible that so
much vigour should stil remaine in
so weake a body; and whereas shee
had vsed many other words in the
time of her extremitie, yet that
now at last (as if directed by super-
naturall inspiration) shee did so ap-
ply vtter these, and none but these.

Her losse cannot but bee an affli-
ction to her parents, a mayme to

our Kingdome, a warning to vs all, to her self no matter of sorrowe or complaint, being happily arrived with so little tossing in a tempestuous Sea, at the shore of blessednesse and the Land of peace. But howsoever it bee a smarting visitation, if it bee well considered, that so noble a branch is broken from the bodie of our Land; this comfort is yet reserved (and long may it with comfort continue vnto vs) that the royall stocke wheron it grew doth still flourish, that a fruitfull vine is still spreading vpon the side of the Kings house, and many oliue plantes left standing about his Table. And yet another comfort in respect of her selfe, that no sonne of *Beliall* hath been suffered to butcher her with a sacrilegious hand (as the Diuell had once intended it) but that God himself, who planted her as a beautiful flower in his own

garden

garden, hath with his own hand bin pleased to gather her, even as a *Lily* from among the thorns; for whom I doubt not but she was made ready and ripe betime. The stalke of her life being thus early cropt, even in the spring and prime of her infancie, when the blossome of it had but newe begun to button and to budde, shee hath lost perhappes a fewe dayes of ioie, but (I dare boldely speak it) many moneths of sorrowe, being mercifully deliuered from those variable annoiances which shee must vndoubtedly haue felt, if shee had surviv'd to the Autumn of hir age. So much the greater is her happinesse, that notwithstanding the shortning of hir worldly sorrowes, she loseth not the least part in that blessed portion which all the Saints of God both great and smal do expect at the resurrection of y^e righteous. *Seneca*, though a heathē

Seneca in
Epist.

man, to this purpose hath an excellent saying: *Hic plus edit; ille minus: quid refert, si uterq; satur est.* One eates more, another lesse: but what is this materiall, if they both do satisfy their hunger. One drinks more, another lesse: but what is this materiall, if they both doe aswage their thirst? Thou liuest a longer time, I a shorter: but what is this to the purpose, if at last wee be both made equally happy?

Conclusion.

The end of all is this; that whereas from that which we haue heard, and by this that we haue seene, it is evidently apparant that the life that we lead, is not only exposed to mutability, but is also subiect to mortality (for it is that *terra quā gerimus*, that earth which wee carrie about vs, euen that *Tabernacle* sayth my Text, which must be oft remooued, and that terrestriall house which must be soone destroyed) that first

ther-

therefore we learn to confesse with *Jacob* that the dayes of this life are but the dayes of our pilgrimage; the same in effect which is taught vs in the sixt ver. of this Chapt. that while we are dwelling in the body, wee are absent from the Lord; and then to pray with *Moses*, that God would teach us how to number these dayes; that, as it followes in the eighth verse, whether wee be remaining at home or remoouing from home, wee may alwaies couet to be acceptable in his sight. So shall we knowe & be assured, that when this earthly house of our Tabernacle is destroyed, wee shall haue a building giuen of God: euen that inheritance that *S. Peter* speakes of, that Kingdome that our Sauour *Christ* speakes of, that celestiall Citie of the new *Ierusalem*, that *S. Iohn* speakes of; the frame wherof is all of golde, and the wals of shining lasper; the walles haue

Gen. 47.9

Psal. 90.13

1. Pet. 1.4

Luk. 12.32

Reuel. 21.1

9. 7. 1. 1. 1.

21. 09. 1. 1. 1.

4. 1. 1. 1. 1.
2. 1. 1. 1. 1.
1. 1. 1. 1. 1.

twelve foundations, and the twelve foundations are twelve pretious stones; the foundations haue twelve gates, and euery gate an entire pearle; the gates haue twelve Porters & euery Porter a glorious Angell. In the midst of this Citie, there stands the throne of peace; At the foote of this throne, there flows the riuer of saluation. About the sides of this riuer there growes the tree of life. The fruite of this tree is good for foode; and the leaues, to cure the stinges of Serpents. This is that *terra quam quarimus*; that new heauen and that new earth, for the which we do seeke, after which we must sigh, in the which we shall reigne, and to the which God of his infinite mercy bring vs, as we doubt not but he hath brought this excellent and now-happy Lady; and that through the alone merits and mediation of his deare Son our blef-

led Sauiour Christ Iesus :to whom
with the Father and the holy Spi-
rit be giuen and ascribed all honor,
and glorie, and power, and
dominion, both now
and for euer.

Amen.

FINIS.



ed Saviour Christ Jesus: to whom
with the Father and the holy Spi-
rit be given and ascribed all honor,
and glory, and power, and
dominion, both now
and forever.



Faint text or a small heading, possibly "Faint text or a small heading".





An Elegie, vpon the death of
the most excellent and hopesfull
Princesse, the Lady Marie's
Grace.

WHen, to the Altar of thy halloved coombe,
My sorrowing Muse shall (like a Pilgrim)
To sacrifice the tears of her complaint (come,
To thee, a Lady once, but now a Saint
(Able, though dead, to make my lines to live;
Could they, to thee, the life of honour giue)
And, on a naked marble, there behould
Some sad inscription, writ in lynes of gold,
Reporting with what conquest Death did bring
The royall issue of so great a King
(After a sledge, that lasted from her birth,
Three yeares almost) into that prison of earth,
Where yet awhile shee must his captiue dwell;
Whether to weepe, or toy, it will not tell.
When backe I looke, with a remembring eye,
To view the ruines (that doe scattered lye)

AN ELEGIE.

Of that rare mansion which in every part
 The heavenly Maker built, with wondrous Art;
 And see the beauties of it quite defac't,
 The princely guest dislodg'd, the building rac't,
 The broken reliques (times inglorious pray)
 All rak't up rudely in a heape of clay;
 How can I then my melting eyes containe,
 From drowning up my breast with showers of raine?
 Ah God (thinke I) how vaine a thing is man!
 His breath a bubble, and his life a span,
 His swelling honour, but a cloud of smoke,
 Which wernes to ayre, or els retournes to choke;
 His house but clay, where (like a travelling guest)
 Hee must awhile remaine, not ever rest;
 His All, but earth, and all to frailty vow'd,
 Of what should dust and ashes then be proud?
 But, when I forward cast my hope-full sight,
 To those high chambers of eternall light,
 To which that noble spirit is now transferr'd
 (And in the height of glorious blisse enstarr'd)
 That whilome lodg'd within a wall of dust,
 Whose fraile foundation was but weak of trust:
 When that great Cities frame I do behold,
 The walls of Iasper, and the floore of gold,
 The 12. foundations built of precious stone,
 The gates 12. orient pearles, of price unknownen;

AN ELEGIE.

At which, 12. Angels (like 12. warders) stand
To guard the way into the Holy Land;
Where, though nor Sun nor Moon giue spark of light,
Yet Gods owne face that shines diuinely bright
(And dims the splendour both of Sunne and Moone)
Doth make the night as glorious as the noone:
VVhen this immortall house, not made with hands
(VVhere her pure soule, a crowned Angell stands,
And like a spot-lesse Virgin sweetly sings
Her Hallelu-iah, to the King of Kings)
I see with hope-full eyes; and call to minde
The blisse-full ioyes, that there the Saints doe finde;
How can my gladdened spirit but then reioyce
At this her happy change, her heauenly choyce,
That with so little paine, so little sinne,
Shee can so great a world of glorie winne?

Ah, dearest God! dissolue this house of mine,
Through which I cannot see that glory shine;
And breake the cords of my unfastned tent,
VVhere still with change my wandering dayes be spent;
That, when this shell of earth is crackt in twaine,
My newe-hatcht Soule a second life may gaine.
So I the Citie of my God may see,
Let me a Pilgrim heere, a stranger be.

I. Leech.

